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OUR DENOMINATIONAL WORK.

I. — MISSIONARY WORK IN NEW-ENGLAND TOWNS.

WE propose to present, in several successive numbers of this Journal, Articles upon various branches of denominational work, with such information and suggestions in regard to each, as the experience of the year may enable us to offer. We believe that such a survey of the field, by separate and special investigations of each portion by itself, may be the fittest way of studying our opportunities and our true method of action.

The first point, and the one which we shall notice in the present number, is the opportunity presented in New-England towns. We choose this topic first, because we desire, without further delay, to publish portions of certain reports by which this subject will be best illustrated.

It will be remembered by those who have read in previous numbers the record of the doings of the Executive Committee, that the Secretary was authorized to make arrangements with such of our ministers as might be disposed to join useful service with their summer recreation, by which they should preach, during their vacation-absence, in places to be determined by him.

The places were selected in consultation with persons acquainted with the different sections; especially in New Hampshire, with Judge Bellows of Concord, and Rev. Mr. Stevens of Manchester, who were appointed for this purpose by the New-Hampshire Conference. Twelve clergymen, whose names have already been given in the record of the Executive Committee, engaged in this service; and reports have been received from all of them, laid before the Committee, and placed upon the files of the Association. We wish that our limits enabled us to print them all, but must be content with mere extracts from a few.

The object proposed in this movement was twofold. First, the formation of new societies; and, second and chiefly, to provide, in places where Liberal Christianity was little known, an opportunity, if only for a few weeks in the year, of listening to an exposition of our faith. But incidentally we desired to observe the condition of religious thought and belief in our New-England towns; and it is with especial reference to this point that we shall make our selection from the Reports.

REPORT OF REV. DR. FARLEY.

On Sunday, the 13th August, I preached, forenoon and afternoon, in a neat and well-arranged hall at South Weare, N. H., capable of seating some two hundred persons. The hall was at least three-quarters full at both services, and more attentive hearers could not be had. The population of the entire township of Weare is composed of Methodists, Baptists, a few Trinitarian Congregationalists, Friends, and Universalists; the latter taking what may be called those liberally inclined into their congregations. The audience at South Weare had a sprinkling of each of these sects. There is no regular stated ministry in South Weare. A short distance from the hall is an old and large building, once the parish church for the whole population. It is claimed now in about equal proportions by Methodists, Bap-

tists, and Universalists; and, were it sold, the proceeds must be so divided. There is a small fund yielding about three hundred dollars per annum for the support of a gospel ministry, of which each tax-payer may direct to which of these or of any other denomination his share shall be paid. Aside from this, (by reason of which and a little occasional voluntary aid, the three denominations named above, the larger share falling to the Methodists, are enabled to have occasional preaching,) there is no provision made for public worship.

In the morning I preached on the obligation to follow Christ; and, before the benediction, premising that I presumed it to be well understood who I was and for what special purpose I had come among them, announced my purpose at the second service to be to unfold, in an extempore discourse, the distinctive features, positive and negative, of the Unitarian Faith; offering, at the same time, a variety of our tracts to any who might please to take them. They were all taken promptly.

In the afternoon a larger congregation assembled, and I preached at least an hour without the smallest flagging of attention on the part of my hearers; told them at the close that I should be glad to see and converse with any who, during the week, would call on me; and announced my intention to hold services at Weare Centre, about four miles away, on the next sabbath, in the Universalist Church. That building is used by the Universalists only on alternate Sundays. During the week I visited several persons, and was visited by others; conferring freely upon the religious condition and needs of the vicinity, and the character, claims, and adoption of our faith.

On the 20th August I preached at Weare Centre to nearly or quite two hundred persons; embracing, in part, those whom I had addressed on the previous Sabbath, but in the largest part new-comers. In the morning I preached from John iv. 14. Pursuing a similar course to that of the previous Sunday, I announced the subjects of which I should treat at the second service; and at that, after a brief exposition of our faith, I dwelt at length and successively on three points, — the mission, office, and authority of Christ, the inspiration of Scripture, and the doctrine of the Future Life. These points were suggested by

my intercourse in the vicinity during the preceding week. There was quite a rush for our tracts after service, and not enough for the demand. Several also remained to talk with me, though I had preached at great length.

From Weare, Dr. Farley went to Newport, N.H., where he reports a gratifying and exceedingly interesting experience; but we are compelled to omit it, and will only add the closing words of his report: —

Conversation with Rev. Mr. — upon the religious aspect of things confirmed me in the impression I had from all quarters received, that indifference to the whole subject of religion exists, to a remarkable degree, throughout the State. Every village through which I passed showed, in the neglected look of its church or churches, the melancholy fact; and almost every man I talked with affirmed it. The *Evangelical* clergy would shut out light, and have succeeded so far as to keep their people deplorably ignorant of what we really believe, even to doubting whether we believe any thing. The State has always been devoured by *party politics* to a sad extent, and still continues to be, to the great neglect of the higher interests of education and religion; and sectarianism *in religion* has made unbelievers, sceptics, and the utterly indifferent. The Universalists, active and proselyting as they have in general been, are laboring still under the almost fatal prestige of laxity of moral principle and habit; and many shrink, therefore, from the contact, who might be attracted by another phase of the Liberal Church. The prejudice thus created may or may not be unjust; but there it is. Hence, as at Newport, their societies are not strong, nor, even in these and in other places, as strong as once. It seemed to be agreed that there are Unitarians scattered about everywhere, — many more than avowed themselves, — yet difficult to be gathered into congregations at present. Mr. B — observed people at church from all, even the Congregational Churches, whom he would never have thought of seeing at such a service; and two prominent members of the Congregational Church who were present, reputed to be strict ones too, admitted, on Monday

morning, their astonishment and gratification at what they had heard. I am sure, that, without being offensive, which there is no need or propriety to be, I spoke with utmost plainness; and a Universalist Professor of Tufts College expressed himself as well satisfied as those *orthodox* men with the exhibit made.

I do not think the prospect of immediately establishing a self-supporting Unitarian Church in either place I visited, very encouraging. Occasional visits from our preachers would do great good, as would the introduction and dissemination of our religious literature. The people need to get their minds open so as to be willing to doubt, to think, to inquire upon these subjects; but yet more to get their hearts open and touched, to be made to hunger and thirst for the true bread from heaven, and for the waters of life. One of the best signs I met, was at South Weare, where Mr. — suggested to me the question, what I should think, in case of inability to establish a regular society and Church with its pastor, of forming an association for holding and conducting social public worship among and by themselves, for the nonce, and preparatory to something better. Of course I encouraged him in the suggestion; and afterwards, in conversation with him and other gentlemen, all were agreed, and expressed their resolve at once to take measures to carry the suggestion into effect. Mr. Clarke's Service Book, some copies of the Cheshire Hymn Book, and a half-dozen volumes of earnest serious practical sermons, would be a great help to them. I selected a number of our tracts (as the Secretary knows), which I think would answer a good purpose by being read in such services. Why should not this idea of social lay public worship be adopted by the Executive Committee? and, if no manual or order for such a service in the judgment of the Committee exists, why not cause one to be prepared, brief in form, yet various in its offices, with a sufficient collection of hymns, making it complete in itself, yet low in price?

Rev. C. G. Ames and Rev. J. B. Torricelli preached four successive Sundays in Milford, N.H., where Liberal preaching had already been heard. We give a portion of the —

REPORT OF REV. C. G. AMES.

About one hundred persons met me each time in the Town Hall, and they were all "good hearers." I presented practical subjects, and sought to interest them in religion itself as a personal and social concern. Yesterday morning I spoke on Church organization; not on any basis of authority or of creed, but in "the communion of the Holy Ghost." I explained the mission on which the American Unitarian Association had sent me, — told them that names were of minor importance, but you would be glad to encourage and assist them to effect and sustain an organization "to learn, practise, and promote Christianity, the religion of love to God and man." I then asked how many of them would signify their belief that some such an organization was possible and desirable, and their willingness to unite with it and help make it a success. About sixty persons, all adults, and many of them heads of families, arose. I then asked if they would name a time when they would meet, and consider the subject further. No response came, as no person felt free to speak for the rest. I told them that the American Unitarian Association would be glad to have them take the matter wholly into their own hands; but, to make it easier for them to start, perhaps the Association would send some minister to meet them at a future day. And there it rests.

Many of the people who heard me, and who would gladly unite in the proposed organization, are Spiritualists; but they did not wince under my saying, that Spiritualism, though helpful to confirm our faith in a future life, can never be a substitute for religion, nor a suitable foundation for a Church. My impression is, that most of them would be reasonable, and would welcome a system of broad, kindly, religious instruction; and that a right-minded, catholic, Christian man, by spending a few weeks with them, could win a hundred souls into blessed fellowship with each other, and with the Father.

Rev. Dr. J. W. Thompson preached in a very different community, as his report will explain:—

REPORT OF REV. DR. THOMPSON.

You were kind enough to express the wish that I would preach, if an opportunity offered, in some town in New Hampshire not provided with a Unitarian ministry, during my vacation. I accordingly sought and found an opportunity for a single Sunday in the town of Whitefield, a thriving place of considerable importance a few miles above Littleton. I know not that there was, or is, a single Unitarian in the town. There are two churches well attended: one called the "Second Advent," the other the "Union" church; the latter composed of Methodists and Freewill Baptists. To these I preached by invitation of the Baptist minister, to whom I had been introduced by a leading Methodist layman. Minister and people received me with great cordiality, and expressed an earnest desire to hear me again. From what I saw and heard, I inferred that Whitefield is quite a church-going place; and I have no doubt that a little of that seed of the word which our ministry sows would find here a ready soil, and spring up and grow, blade, ear, full corn. But, in order to effect this, I would not displace, nor disturb, any existing religious organizations. Let it be ours to be their fraternal fellow-laborers. As such we shall find them, in many places, like Whitefield, ready to welcome us with every token of joy and love.

Rev. W. P. Tilden went to preach, during the whole month of August, in Thomaston, Me., and presents the following statement of the results of his mission:—

REPORT OF REV. MR. TILDEN.

I found, on arriving at Thomaston, that the Unitarian church in that place had not been opened for worship, save on two or three special occasions, since the death of its lamented minister, Mr. Fernald, about four years ago.

I was very kindly received by the people, who seemed heartily glad in the thought of having the coals kindled again on the old altar. They had evidently grown hungry by long fasting, and were ready to take, with a relish, such bread as the American

Unitarian Association had sent, without any curious scrutiny of the brand. After preaching four Sundays, morning and afternoon, visiting among the people, and talking freely with them of their interest in the new movement, I am happy to report encouraging prospects for a permanent Unitarian Church and society, if the right man can be found to become their pastor. The attendance at church was very good, — each afternoon especially, — nearly filling the house, and the attention and interest was fresh and earnest. They have a neat and attractive house that will seat from two hundred and fifty to three hundred persons. While I was there, a Sunday-school was gathered of seventy-five pupils. Twelve ladies and two gentlemen came forward promptly to serve as teachers. There is no lack of ability to give a minister a good support, if they can be united, though they may need a little assistance for the first year, as I counselled them to think of nothing less than a thousand dollars for a salary. I learned that seven hundred dollars had been subscribed, mainly in small sums, from *ninety-five* persons. This is much more encouraging than a larger amount from a few rich individuals. They need a good earnest Christian man, of sufficient ability to command their attention and respect, and sufficient religious earnestness to win their confidence and co-operation.

Thomaston is a place of importance, not only as a thriving, prosperous town, growing in wealth and influence, but as connected, through its large number of sea-captains and sailors, with all parts of our country and the world. We cordially commend the "little flock" to the fostering care of the American Unitarian Association, hoping that one will soon be found for them who will prove "the right man in the right place."

Rev. A. P. Putnam performed missionary service in Orford, N.H., and in Danvers, Mass. We give only the portion of his report which relates to the latter place: —

REPORT OF REV. MR. PUTNAM.

The Danvers movement is a very interesting one. There has long been a Unitarian Church at South Danvers, where

Messrs. Bigelow, Sewall, Wheeler, and others have been settled. Danvers and South Danvers, formerly one township, are now divided. Danvers, which still retains the old name, has over five thousand inhabitants, and six churches; two Orthodox, one Universalist, one Baptist, one Catholic, one Episcopal, — the latter being very small and weak. There have long been those in town who have claimed to be Unitarians, and who have desired to hear Unitarian preaching. Then there were others who more and more disliked the Orthodox preaching, which they had been accustomed to hear all their life, and who now longed for something more practical, liberal, and cheering. Besides these, there were radical Antislavery men, Come-outers, who had left the old churches many years ago, because the latter had been so false to the great question of the hour, — and some Free-thinkers, who, breaking away from the old theology, and knowing that they never could and never would accept *that*, found themselves in much sympathy with the views of Theodore Parker. The Universalist Church never succeeded in bringing into its fold these various classes of persons, — persons who, for general intelligence, respectability, and social standing, are not surpassed by any others in town.

It seemed to me to be an opening for a Liberal Church; and I accordingly, during my vacation, secured an appropriation from the Association for supplies for several successive Sundays. I engaged the Town Hall, which is very central, and admirably adapted to the purpose. I preached the first Sunday myself, at the suggestion of friends, and gave my services gratuitously. There was but one service, and the attendance was very gratifying. The audience was composed of people from all parts of the town, and they were amongst the very best of the citizens. I was followed by Messrs. Mayo, Fay, Drs. Stebbins, Briggs, and others. Preaching has continued 'until now, and will be through the year; and it is hoped, permanently. The audiences have ranged from seventy-five to one hundred and fifty persons, the larger congregations being in the evening. A great deal of interest has been felt and expressed by persons who could never have been interested in any other church in Danvers. It is very touching to hear and see all this. It is almost maddening

to think what these people have been subjected to in the past. There are good substantial citizens engaged in this movement, who have been foremost in every good cause, and generous in every charity in town, but who have had to hear, Sunday after Sunday, from the Orthodox pulpits, that all of their good thoughts and deeds were of the Devil, that there was no good in their souls, and that the reason why they did not accept the doctrines of the Trinity, — total depravity, and endless damnation, and the rest, — was, that they were so spiritually blind and carnal and corrupt. There are good Christian women there, who have longed for Church sympathy and the Church sacraments during many and many a year, but had been denied them all because they could not accept some wretched dogma which the Churches had erected as a bar to their communion. There are parents there whose affections have been outraged beyond endurance, in time of trial and bereavement, by hints and teachings that their dead unbaptized children, or departed “unconverted” friends, were hopelessly beyond the possibility of redemption. To these classes, and others of a similar character, Liberal Christianity comes as a new and blessed revelation. / Said one of the prominent friends of the new movement, who has left the Orthodox church, — “This Unitarian preaching does me a real good. I feel better and happier for it. It helps me. The preaching I have heard at the Orthodox church, so far from doing me good, did me a positive harm. It was so absurd that it made me *mad*.” The honest confession would find an echo in thousands of minds.

Dr. Bellows must look on this side of the subject of multiplying churches. Does he expect thinking men and women who are bright, noble, aspiring, can go into such Orthodox Churches, Sunday after Sunday, only to hear what shocks their reason and their common sense, and what outrages all their finest feelings and best sympathies? Let our Orthodox Churches settle ministers who will preach a decent religion, and there will be no trouble. But so long as they do not, and seek to exclude from the Church communion, and from the kingdom of heaven, those who cannot believe as they do, but are in heart and life every whit as good, the Unitarians owe it to themselves and

to their Lord to multiply just as many churches as they can, and to give themselves no rest until there is an end of every such abode of bigotry and inhumanity.

There are reasons why I should feel deeply and speak strongly about this matter.

The Danvers friends have organized sufficiently, and contributed sufficiently, also to ensure preaching for months to come. Let some good, able, earnest man go there and preach permanently, and he could, without doubt, build up a fine society.

We have no room for more, except for the closing paragraph from the report of Rev. G. H. Hepworth, which we quote as being a somewhat different case from those already given.

After relating his efforts in Stowe, Vt., and in Lancaster, N.H., he says:—

REPORT OF REV. G. H. HEPWORTH.

I next went to Littleton, where I preached four or five Sundays. There is no chance to build a society there. Our sympathizers are few. Still I think I achieved a success; for I preached half the time in the Methodist church, and half the time in the Orthodox church. This certainly was unexpected.

My experience makes me feel that the employment of ministers to spend their vacations in itinerating is a grand thing. I only wish we were an army, instead of an awkward squad, that we might occupy the land over which we travel.

This report very imperfectly conveys what we have gathered from other sources in regard to the interest awakened by the few weeks preaching in Littleton.

The cordiality on the part of the ministers in opening their churches to one of a different faith, was equalled by the earnest attendance on the part of the congregations.

The aisles as well as the pews were filled with attentive listeners. Moreover, the speaker was invited and listened to as a *Unitarian* preacher. And when he, at the very

outset, declared to them that he should speak from that standpoint, and with doctrines widely differing from those which they professed, but that he should try to show how these, nevertheless, in their unfolding and in their application to life and character, led to what they must accept as true Christianity, he at least so far won their assent that they heartily urged him to stay longer in their midst.

The reports, which have thus been given, sufficiently illustrate the results of this experiment in missionary work. The space which they have occupied leaves us little room for observations of our own. And yet there are a few things which we desire to say in connection with the subject which has thus been laid before us, considering it chiefly as a study into what we ought to do in regard to the furtherance of our cause in such New-England towns.

And first, we hardly need to refer to the general aspect of encouragement which this experiment has afforded. There is no place in which we tried to have preaching, where it was not more or less eagerly welcomed. And even where there was least doctrinal sympathy, the movement was treated with respect, and developed unexpected approval. We cannot but compare this result with what might have been experienced, had the same experiment been tried twenty years ago.

It reveals, or rather it confirms what we have long believed, that there exists a degree of Liberal sentiment in our New-England communities such as is no more to be measured by the number of Liberal churches or professedly Liberal Christian disciples, than was the martial energy of our people, at the beginning of the rebellion, and their self-sacrificing patriotism, fairly represented by the measure of their professedly warlike habits and pursuits.

And now the question naturally arises, What has happened during these twenty years to bring about this change of things? We have had no missionaries out. You find no copies of our religious papers in the dwellings of those New-England towns; no copies of Channing or Clarke or Hedge or Peabody. The names of our writers and preachers are not known, and our denominational name is in bad repute. And yet our doctrine, when heard, appeals at once to their convictions; and they are astonished to find, when they listen to our statements, that they are themselves Unitarians.

It is obvious enough from whence the change has come. It has come from the advancing thought of the age. It has come through the teaching of literature, which, during these last years, has been so leavened with liberal thought. It has come through the quickening and enlarging of the mind, that has been occasioned by the larger activities and broader and deeper experiences of these earnest times. It has come from the gradual march of progress and enlightenment; and we have no special occasion to glory in it, except from the proof it gives, that progress and enlightenment are on our side.

When, therefore, we begin to inquire what it belongs to us to do in the matter, the thought readily suggests itself, What *need* we do? What better missionaries need we have than those which have been these twenty years at work? And, if these silent influences so inevitably bring about the result we seek, may we not safely wait, and not use in aid of it our ministers and our funds?

We assume, that the general spirit of such an inquiry is readily enough answered by the feeling which is tolerably universal in the Unitarian conscience, that our faith in God's providence does not do away with our sense of obligation to use the talents God has given us for the great

ends of His kingdom. But it is a fair question, how far, *considering the limited supply* of funds and men, we had better spend them upon such a field of service, where, as experience shows, the current is moving our way without our help. Since, after all, this is only one branch of our opportunity. Let us, therefore, briefly explain some of the reasons which lead us to attach great importance to the aid given to our cause in the smaller New-England towns.

We will admit, that, out of the number of societies that we might easily enough establish, a large proportion would probably always be feeble societies. They will never have large congregations, nor very attractive places of worship; and will never be able to secure very able or gifted preachers. But there are other considerations, which do more than is commonly realized to outweigh all these. And chiefly this, that, in such places, the church is *relatively* more important an influence than in the cities where its absolute efficiency may be greater. In the cities, the minister may be vastly more eloquent; the church edifice, more attractive; all the surroundings, more stimulating; but all this is only one among a hundred strong influences, and is dimmed by the surfeiting effect of the other ninety-nine.

In the country they go to church, not wearied by the excitement of concerts and lectures and stimulating events, which in the cities so absorb one during the week that ever so able and fervent an appeal seems cool, compared with the heated atmosphere on which it falls. They go from their farms and firesides, and find a fresh delight in meeting together. Sunday is an eventful day. They interchange thoughts and news; and, with minds stimulated by the pleasant excitement, the less eloquent words, it may be, of religious instruction fall on well-warmed ground, and are likely to take healthful root.

True, such congregations may sometimes go to sleep when they come tired from the week's haying, and may disappoint the poetry of our expectation in many ways; but there is a quiet influence stealing over them and educating them through the ministrations of the church, and the fruit afterward appears.

Besides, the minister in such parishes fills important relations which he cannot in the city. He is the school-committee man, and is brought thereby into closer acquaintance with the young than even the same office would bring him in the systematized arrangements of larger towns. He is consulted in procuring books for the library and lecturers for the lyceum: and in a thousand ways has occasions for personal intercourse with the people that a city minister, with his many distractions, cannot have; and, what is more, his influence is greater, because not shared with so many other influences.

The actual results of ministerial labor are among the things most difficult to measure; but here is one fact which certainly goes for something; viz., that by far the largest proportion of preachers to fill our ranks are boys from country homes. And, though this is not so easily proved, we shall be surprised if the spread of our faith abroad is not also largely dependent on the migration of young men and women from our country parishes, who, taught to cherish the Church as something dear, must have for themselves and their children the same privileges and the same faith in the homes to which they go. City children are more cosmopolitan in their religion as in every thing else. They are not unaccustomed, even at home, when attracted by some noted preacher or fine music, to go elsewhere to church than to their family place of worship. It is the country-born who are most to be relied on for constancy and earnestness in the faith which they have learned.

One word more before we close (though it is not quite in the line of our subject), in regard to the country ministers. We have argued in favor of supporting country churches even on the supposition that the ministers are less able and attractive than those in larger places. The country minister, however, has an unfair lot, not only as regards the insufficiency of maintenance, but as regards the want of adequate appreciation. People are too apt to measure a preacher by the conspicuousness of his position; and it is hard for parishes to listen with the same expectation and interest to the minister of a small country place that they would to the same man if he were settled over a large and influential society. It has been the privilege of our position to be brought into closer acquaintance with the workings of our various societies, and we may be allowed to say, that if there is any point on which our experience has been decided, it is in the increasing conviction of the ability and the singleness of purpose, and the high moral and spiritual efficiency, of the ministers of our country towns.

The limited amount of our resources has prevented us from doing very much as yet in this branch of our denominational work which we have thus considered; and its nature is such, that it does not afford striking results, but we believe it offers to us an inviting field for all the energy we can bestow upon it.

CHARLESTON, S.C.

A MEETING was held Sunday evening, October 1, at the Bedford-street Church, Boston, under the auspices of the Unitarian Association, on behalf of the suffering in Charleston, S.C. Hon. J. G. Palfrey presided; and, after

prayer by Rev. H. W. Foote, Rev. C. Stebbins, our missionary at Charleston, made an address, in which he set forth the condition of the people of that city, giving, with ampler illustrations, the views presented by him in his report in the last number of our Journal. At the conclusion of this address, the following letters were read:—

CAMBRIDGE, MASS., Sept. 30, 1865.

MY DEAR SIR,—I deeply regret that I cannot fulfil my promise of being present to-morrow evening at the meeting proposed to extend aid to the suffering families of Charleston.

I feel the deepest interest in the object of the meeting, and earnestly hope that the city of Boston, which extended such generous and prompt aid to Savannah last winter, will not hesitate also to contribute to the relief of the *greater* suffering of Charleston, when once they are made fully aware of its extent.

The amount of personal suffering is beyond my power of language to express. It needs only to be *witnessed* to enlist the sympathies of all right-minded persons. Here, at this distance, it is fashionable to say, "South Carolina brought on the war: let her people suffer; they deserve it."

True, South Carolina *did* "bring on the war," and she has paid a fearful penalty for her crime and folly. No other rebel State has suffered so severely in proportion to her population and wealth. For nearly four years, the former wealthy inhabitants of her sea-islands have been exiles, self-banished from their homes.

Sherman's army swept through the State,—an avenging and destroying Nemesis. Treasures of art,—paintings and sculptures of world-renowned artists, rare and costly books, family heir-looms, long treasured with fond pride and devotion,—all vanished in flame, leaving only tall, naked, ghastly chimneys to mark where had been homes of culture, refinement, and love.

Charleston, that Mecca to which every South Carolinian turned his face,—more beloved throughout the whole State than ever city was before,—has suffered more than any other

place in the South. In December, 1861, one fourth of the most valuable portion of the city was destroyed by a fire which extended entirely across it from the Cooper to the Ashley rivers.

In the fall of 1863 commenced, upon the devoted city, that fearful bombardment, lasting a year and a half, of which the world has never seen the like. From its first commencement, it never ceased until the city was evacuated in February last. Slowly and steadily that storm of iron fell, gradually extending its range farther and farther into the city until all its most valuable portion became a desert. Grass grew in its streets: all, not forced by duty or poverty to remain in the city, fled; sacrificing, frequently, valuable property in doing so.

When our forces entered the city in February last, the scene of desolation was awful, — streets encumbered with *débris* of falling walls, ruins of houses burnt by exploded shells, and buildings everywhere showing marks of the bombardment, only equalled by the gaunt, starved, and poverty-stricken aspect of the greater part of those inhabitants who ventured out of their houses. All was in strong contrast to the appearance of Savannah on our entrance there, where (except in closing its port) the war had caused no injury.

The people of Charleston (and of South Carolina) had unbounded faith in the success of their cause, and gave to it all their available means. Banks, railroads, all corporations and individuals, invested their capital, crops, and assets, in "Confederate bonds," now worthless. On our occupation of the city, we found large numbers of the people absolutely penniless and starving. Large numbers returned to the city as soon as it was possible to travel, and the country near the city became quieted by the submission of the rebel armies. Nearly all were in want: most had only Confederate money. A lady, who applied for assistance to keep herself and family from starving, showed the officer, who went to her relief, the sum of twenty thousand dollars in Confederate notes: all of it would not buy her a single meal. Large stores of rice, captured with the city, were served out in rations to all alike, without distinction of color or position. But clothing and delicacies, and nutritious food for the sick and feeble, were wanting. All that the military authori-

ties could do, *was* done. But a vast work remained for the charitable.

You, Rev. Mr. Lowe, came to Charleston with Rev. Mr. Stebbins, and saw the condition of things, and the need of help. After your return North, aid was sent, and your missionary was able, with the funds he received, to do probably more good than was ever before effected with so small an amount. More *was* then, and *is* now, needed. Those who were fortunate enough to save any portion of their property have assisted in the work. But they were few. A letter lately received from Charleston says, "Garments of all descriptions are greatly wanted. Many families are kept in-doors for want of decent clothes to wear. Think of many of the better class without shoes, and no money to purchase them; and mothers, whose children used to look nice and dress clean, having not much else than *rags* to put on them. There is one thing even more sad, and that is the cry for '*food, food!*' and there is no money, no food."

A Charitable Clothing Association has been formed. A lady of Charleston is president, and the wife of the General commanding the city is vice-president, with the widow of a late eminent officer of the United States army for secretary. They have done and are doing good; but they need help, which cannot be had there. They ask for aid. Shall they not receive it? Will our community, famed for its deeds of charity, turn a deaf ear to appeals from suffering Charleston? — Charleston, defiant and rebellious no longer; but prostrate, humiliated, impoverished, and in ruins!

I said in the beginning of this letter (already longer than I intended) that I felt the deepest interest in the result of the appeal now made to Boston and Massachusetts, to help Charleston and South Carolina.

When the late rebellion commenced, I had lived long enough in South Carolina, while employed in official duties, to be able to look from their standpoint at the questions involved in the issue. And I believe I know, that nine-tenths of the people there honestly and truly believed themselves engaged in a holy war against tyranny and oppression, as firmly as I did then and do now believe the opposite.

In 1860, I had more dear friends in Charleston and its vicinity, than in any other part of our country. No event of my life has been so painful as that which forced me, in obedience to duty, to carry the horrors of war to the doors of those whom personally I dearly loved. The day after the battle of Port Royal, I was able to do something toward preserving, for restoration to his friends, the body and personal property of a surgeon of Charleston, who fell in Fort Walker. Soon after, a flag of truce came for the body; and I received, from the rebel officer in charge of it, the only KIND message which came to me from former friends during the war. In replying, I desired the officer to say to my old friends, that I would greet them as warmly when they returned to their allegiance, as I would fight them steadily while they continued in rebellion.

I desire now to do what little I can to redeem the pledge, and enlist generous sympathy on behalf of a people, who, though misguided and wrong-headed in politics, are noble, honorable, and upright in private life.

Yours respectfully,

CHAS. O. BOUTELLE.

SOUTH NATICK, MASS., Sept. 30, 1865.

MY DEAR SIR, — I regret very much that I shall not be present at your meeting in behalf of the destitute people in Charleston. Having scarcely been at home until to-day, and having business papers to prepare before next Monday, when I leave for Washington, I cannot properly leave for this purpose. But nothing that I could say about the destitution of the people in Charleston, and throughout South Carolina in the region of Sherman's march, would equal the truth. To send them assistance, in their great and pressing distress, is both due to our humanity and Christian feeling, and is true policy. The soldiers, both officers and men, have been in the habit of rendering aid to them in their great suffering, and it has been a matter of wonder that the North remained so indifferent. No rations are now issued by Government to the whites. Medicines are scarcely to be found. Families, formerly wealthy, have long made their own cloth, clothing, shoes, &c.; but they are nearly out of material. The sick and old have no comforts in

the way of tea, sugar, flour, and the like, living mostly on corn-meal and milk, happy if they can get a little salt. Many intelligent people at the South rejoice that slavery is dead, but mourn over the sad condition of the freed people, whose wants they are unable to attend to. Very few, comparatively, have money, animals, farming implements, stationery, or postage stamps, to enable them to write to old friends. Send them aid. Let upright, just, and generous men seek out those in trouble, and show them that the people of the North are as generous as brave. Let this be done at once.

am, sir, with great respect,

Your obedient servant,

A. S. HARTWELL,

Brevet Brigadier-General.

Rev. C. T. THAYER then rose, and spoke in warm advocacy of the appeal, and gave, from personal knowledge, a confirmation of the statements of distress which had been given by the letters and address.

Rev. Mr. RICE, who was formerly Pastor of the Circular Church (Presbyterian) in Charleston, rose to inquire whether the people of that city had so far repented of their wickedness as to make them worthy to receive our aid. He recounted his own experience among them, to show how they were the instigators of the rebellion; how they had acted with bitterness and venom against every one who favored the North, and how our Union prisoners had suffered at their hands; and he declared that, unless we had proof of a change of sentiment and principle, he thought they should be allowed to suffer the penalty they had brought upon themselves.

The President replied to Mr. Rice, that all that he had said respecting the folly and wickedness of the people of the South in bringing on the rebellion,—respecting their cruelty to our prisoners, their persecution of those who opposed their hateful institution, and their hatred of the

North,—was only too familiar, and too deeply and lamentably true. He accepted, also, what some one of the speakers had referred to, the fact that he himself was one of the few who had been most obnoxious to the South; and that, if he had visited Charleston four years ago, the nearest lamp-post would have been sought for his hanging-place.

But, he continued, our Unitarian Christianity has taught us a rule of action which is clear as the light. When Charleston was the great centre of influence, and that influence was for the ruin of our nation and the oppression of humanity, it was our duty to resist and to war against her. But her influence was over now. He did not even ask whether her contemptuous pride had been humbled. Enough that her power had been destroyed, and that now she was in need. He referred, with striking emphasis, to the parable of the Good Samaritan, and alluded to the bitter feud which divided the Samaritans and the Jews, so that the very Jew who had been made helpless at the robbers' hands was an enemy of the Samaritan who dressed his wounds, with as malignant an enmity as any that history records.

Taught by that parable who is our neighbor, we do not stop to inquire whether those who require aid have repented of what they have done, or to remember the abuse they may have heaped upon ourselves. The revengeful should remember the Scripture, "Vengeance is mine."

A collection was taken at the meeting, and other amounts have been sent subsequently to the Secretary of the Association, which are acknowledged in another page of the Journal.

Rev. Mr. Stebbins will probably be in Charleston when this Journal is received; and we hope, from time to time, to publish reports of his use of the money subscribed, and of the work of his mission.

The following sums have been received in aid of the sufferers in Charleston, S.C.:—

From collection at First Church, Portland	\$79.00
" " " meeting in Boston	48.75
" B. R. Gilbert	50.00
" J. P. Blanchard and family	200.00
" Mrs. Eliza Sutton, South Danvers.	100.00
" Wm. C. Gardner	100.00
" friends in Lowell	25.00
" Chas. J. Barry	10.00
" Chas. G. Wood	10.00
" a Friend	10.00
" Phineas Upham	5.00
" C. H.	5.00
" a Lady	1.00
" a Friend	5.00
" " "	5.00
" " "	5.00
" " "	2.00
" " "	1.00
	\$656.75

THE SECOND SERVICE IN OUR CHURCHES.

I AM asked to write something upon the second service, and prefer to talk to you, dear Journal, in the way of a familiar letter, rather than to prose in the form of a set article. To begin at the beginning, let us see how unsatisfactory the second service has usually been in our churches, and then consider what has been or may be done to make it better.

Our preachers are by no means alone in this experience; and their weariness and loneliness, under the burden and heat of the afternoon of the day, are shared by fair representatives of every order of preachers that I have talked

with. If it were put to vote this day, throughout the American Church, I am quite sure that the second service, in its usual form, would be abolished. The complaint is not so much that it puts over-labor upon the preacher, as that it puts unrequited and unwelcome labor. The people generally, especially in the cities, do not give most love or attention to the second service; and one good sermon a day is all that most of them care for. Some of those who go to church in the afternoon go from reluctant duty; and the aspect of the assembly is not to be very cheering either to the pulpit or the pews. The most disheartening experience within my observation is not from our own churches; and our second service has been usually better attended than that of some of our more orthodox neighbors.

There may be a good cause for the indifference of the people, in view of the short-comings of the ministers. They see that the second sermon is likely to be an old one or an inferior one, and therefore they do not go nor urge strangers to go. If it were even superior to the morning sermon, they might dislike to have the first impression removed by the second, or a second excitement added to the first. One, or the other of the two services must be *the* occasion of the day; and, if the second service is made, as in some cases in the country, *the* occasion, the difficulty is simply removed to the morning service. In some cases, the morning service has been discontinued; and the church is opened, in some rural districts, only in the afternoon, to accommodate farmers who live at a distance, and have to look after their cattle.

I have had fair experience of the second service in all its forms, — in the country, where it was quite satisfactory and better attended than the morning service, and where hearty extemporaneous sermons kept up the interest without exhausting the preacher, or interfering with the proper

preparation for the more studied morning discourse; in a considerable city, where the attendance was small and dull, and the remembrance of it is little cheering and strangely in contrast with the life and numbers that marked the occasional third service; and, lastly, in our largest city, where the afternoon service had been for years discontinued, and our churches have been opened in the evening.

In New York, the evening service has been always important; yet, in some respects, burdensome and oppressive. Our large, well-lighted churches give the appearance of a decided demonstration; yet our own people have never been, to any considerable extent, in the habit of attending, and the preachers have been obliged to rely upon strangers, in the main, who judge of the preaching and the parish by what they hear and see. The consequence has been, that they form a moderate estimate of the zeal of our body; as the assembly which, with the usual morning attendants continued, would be overflowing, is not actually, with all the help of strangers, usually more than from half to two-thirds of a full congregation. The preacher is tasked to his utmost, yet robbed of his due encouragement; and the most brilliant of our regular preachers finds his most eloquent efforts fail to fill all the room in the sanctuary, or to render it necessary to go out into the streets to make space for the attendant throng.

True it is, indeed, that the pulpit learns to benefit by the change of audiences, and the absence of the morning hearers. It uses its capital, and preaches old sermons, and very good ones often also, that give strangers perhaps a favorable idea of the fidelity of our profession, to say nothing of their ability. But the result, at best, is not what it should be; and an impression of leanness attaches to our cause, in connection with the second service, and has attached to it for years, since the first excitement of the service in the

evening ceased, and our most brilliant preacher, years ago, broke down in this brave effort to lay out his best strength twice a day.

I can say, that, for over ten years, I preached as well as I could in the evening in New York; often giving new sermons, often giving old sermons in a new dress with extemporaneous fervor, and perhaps a third of the time reading from the old stock. The experience had much that was encouraging, and the audience was generally fair. Our own people did not attend well, and the number of them lessened as population moved up town; and our reliance was mainly upon strangers, who came in good numbers, and sometimes in a throng. Yet there was something wanting generally, both in numbers and interest; and I longed for a more sympathetic service, that should add heart as well as numbers, and make the preacher feel that he was not alone, nor unhelped.

Such a service began in the second church of our order in Brooklyn, and was introduced, with important changes, into three of our churches, viz.: the Church of the Messiah, New York; the Church of the Saviour, Brooklyn; and Hope Church, Yonkers. Only one of our six churches in this vicinity that have evening services is now without the Vesper Service; and that exception was not expected when we began the movement, and may not continue to be such.

The change in our parish began in the Sunday school, and seemed very much like carrying our sympathetic school-worship into the sanctuary. Our young people attended well, and gave life to the responsive portions. The congregation adopted the change by vote, at the annual meeting, and requested their pastor to prepare a suitable manual, which he did, in connection with Dr. Farley of Brooklyn. We are now in the fifth year of our Vesper Service; and we like the change, and could not be induced to give it up.

To some persons it has been almost a new ministration of religion, and they love it beyond measure. It always wins numbers, and our church is generally filled; and, on especial occasions, to overflowing.

I will speak more particularly of its devotional features hereafter, and will now merely say how it affects the preacher. I always give a short sermon, exposition, or address, and sometimes a full and elaborate discourse, such as has an eye to the press. Last Sunday evening I preached for thirty-five minutes, and the sermon was published in the "Evening Post." Generally, I speak twenty or twenty-five minutes extempore, and aim to give scriptural knowledge, and am quite free with historical illustrations. I have studied a great deal for these addresses, and have tried to give the results of the most perfect and best biblical knowledge, not without great response and encouragement. I have not saved time or work, and do not care to add to my ease; and have labored, I think, more than ever for the second service. But I have gained in heart and mental health and joy; and, in another letter, I will tell you why.

Yours faithfully,

SAMUEL OSGOOD.

WORK IN THE SOUTH.

It will be seen from the record of the proceedings of the Executive Committee, that it is proposed to enter with earnestness upon a new missionary effort in the South. In our next month's Journal, a detailed statement will be given of some of the considerations which lead the Committee to undertake such a movement, and the prospects of usefulness which it presents.

At present, we only allude to it in order that the attention of our churches may be called in this direction. Of

course such a work as is contemplated will necessitate a large amount of money; but the interest now felt by the community in the Freedmen, and in the reconstruction of the South, warrants our confidence that money will not be withheld. We venture to hope, that, just as the Freedmen's Societies are now largely taking the place of the Sanitary Commission in their hold upon the nation's sympathies and their appeal to the nation's charities, so in our own denomination this proposed branch of the work of the Association shall receive a degree of interest and support corresponding to that bestowed on our "Army Mission."

UNITARIANISM AND THE DOCTRINE OF PUNISHMENT.

DR. PALFREY was right, at the Charleston meeting, of which we have given a report, when he emphasized, as a result of Unitarian teaching, the ability to overlook the question of transgression, in considering the treatment of one in need.

If our theology teaches that God cannot forgive the sinner unless some punishment proportioned to his guilt is borne, either by himself or by some substitute for him, and if it builds up such a picture of divine justice as Calvinism presents, then it follows that either we must recognize a difference in kind between the qualities of justice and love, as they are exemplified in God, and the same qualities as they are exemplified in man; or else we must adopt, for our own rule, a principle of harshness towards transgression which will make us require strict penalty for all evil-doing. In such case we *ought not* to let our charities stand in the way of the transgressor's bearing all the suffering which his deeds have brought upon him.

It is a matter of observation, that this logical inference from the nature of the Calvinistic and the Liberal systems has been the actual result of their working. One who has been conversant with the history of crime and its treatment in Massachusetts during the last thirty years, says that it has been curiously the rule, that petitions for pardon, and efforts for kindly legislation, have come from persons of Liberal religious faith.

MR. GEORGE LIVERMORE.

WE have already placed on record, in the resolutions adopted at the meeting of the Executive Committee of the American Unitarian Association, the sentiments of affectionate respect and of sorrow with which they regard the death of their valued associate, Mr. George Livermore, one of the Vice-Presidents of this Board. But his eminent services to the Association and the rare excellence of his life claim a yet further notice.

In the brief space which we can command, however, we shall not attempt a complete sketch of his character, but only allude to those features of it which are especially interesting from his connection with our own religious work. It is the less necessary that we should do more than this, because such was his prominence in various relations,—as a merchant, sharing the responsibility of important commercial interests; as a man of letters, holding honorable position in connection with various scientific and literary societies; as a wise observer of public affairs, holding a place, though only a quiet citizen and far from any political aspirations, as the valued counsellor of statesmen,—that tributes have elsewhere been paid to those qualities and attainments which made him, in all these relations, so

honored and so useful. For us it is the more fitting part simply to recall how all his powers were animated and controlled by that deeply religious spirit, which was, after all, the most prominent element of his character.

Rev. E. E. Hale, in a discourse delivered the Sunday after his death, related the following incident which the speaker had learned from the lips of Mr. Livermore himself. When the tidings came of the death of President Lincoln, an event which impressed him most profoundly, instead of seeking sympathy with men, "I retired into my private room," said he, "and spent most of the day in such exercises of consecration as I thought might fit me better for serving the country. How could I better consecrate myself to serve my fellow-men? That man, I thought, has given his life to the country, and I—am I giving mine to her?" This incident was entirely in accordance with his character; and the sermon preached in commemoration by his own pastor, Rev. Mr. Badger, and printed for the family, appropriately bears the title of "The Consecrated Life."

He was religious from his childhood. His earliest recollections were connected with going, when three years old, to be catechised at the church; and from the first establishment of the Sunday-school, he was a member, either as pupil or teacher or superintendent, during his whole life. He is, perhaps, the most widely known by his collection of Bibles, which is one of the most valuable in the world. This collection was made from no merely antiquarian or curious taste. He loved the Bible with a religious love. Not Melancthon himself (whose own copy of the Scriptures was among the treasures of his library) prized the Bible more. He read it much; and, though familiar with the results of modern criticism, he was an unshaken believer in the reliableness of the New-Testament record, and of a

great portion of the old. He read it, as we have said, from the copy of Melancthon, with notes in the margin from Melancthon's pen, and caught the spirit of the great reformers as he pictured them prayerfully studying its words. He read it from Cromwell's Bible (which he recognized and rescued when it was supposed to have been lost); and he put himself in sympathy with the Covenanters as they breathed in martial energy and unconquerable endurance from the stories of its heroes, and the burning words of its prophets, and the martyr-patience of its saints. He read it from the beautiful vellum of the middle ages, illuminated by the costly devotion of pious monks writing their hearts' affection in the skilful labor of their hands and pen. But, most of all, he read it as the source for himself of guidance and inspiration and support.

He was always glad to make his collection interesting and valuable to others. He would give up a whole evening to explaining to his young friends or to others the history of the Scriptures,—beginning indeed with the papyrus-reed itself, and some ancient parchment, and showing in very fact every stage of the methods by which the different parts of the Bible have been preserved for men.

We have spoken of his connection with the Sunday-school. More than eighty young ladies have, at various times, been taught in his Bible-class, and a large proportion of them became, largely through his influence, members of the Church; for he was himself an earnest believer in the ordinances of our religion.

In his relations with his religious society, he was, as might be supposed, an active helper and a liberal benefactor; only moderating his interest in its affairs by his cautious desire that others might not be led to withdraw their own services out of a willingness to leave all to his own trusted hand.

Outside his own society, his religious interest manifested itself in various ways. He was liberal in aiding young men preparing for the ministry. Very often it was by secret gifts; and many have been helped by him in the time of struggle while gaining an education, who never knew from whence their assistance came.

He was ready to co-operate in every movement for the promotion of the cause of Christianity. But, most of all, he was interested in the affairs of his own denomination. Few persons took a deeper satisfaction in the recent signs of earnestness in our churches, evinced by the increased contribution of the past year. His position on the Executive Committee of the Unitarian Association was no merely honorary one; but he gave to the duties of it a conscientious measure of his time and thought. During his sickness, he was anxious that, at every meeting of the Board, a message should be sent to say that it was only the fact of his being confined to his room that kept him away.

He was a Unitarian to the centre of his soul; and, while most generous and catholic towards other sects, he so intensely believed in his own convictions, that he was, in this respect, thoroughly denominational. He loved the name "Unitarian;" and many will remember his almost indignant protest at the New-York Convention when it was proposed that the name should be changed. In short, he was among the most prominent of those who, during the late interesting awakening of activity in our body, have filled us all with encouragement and hope from the proof that the Christian laity possess a degree of religious earnestness and devotion that will make them bear the ark of the Lord, and hold up the institutions of the Church with all the zeal and power with which they maintain the great enterprises of the social and commercial world.

As regards his personal religious experience, there was

a delicacy which made him shrink from speaking much of his inner feelings; but his beautiful piety and Christian consecration gave to his character a grace and power which all men recognized, even if few knew of the deep sources of prayer and struggle from which they came. His religious character showed itself as a flower manifests its fragrance, by filling the air with its sweetness constantly exhaled.

In business, he was a *Christian merchant*; not only in that he consecrated his calling by honorable dealing and exalted aims, but in his recognition of the true worth of wealth. He valued money only for its real use; and, when he had accumulated the comparatively moderate amount needed for the generous yet simple habits of himself and family, he solemnly devoted all his future gains to the demands of public service. And so in all the relations of life. While he never disguised his religious feelings and his religious interest, yet he *lived* even more than he *professed*.

We should be glad to portray the triumphant faith and beautiful serenity of his closing hours. No suffering nor anxiety nor disappointment could disturb his gentle patience and his exalted hope. Two thoughts were, at such times, prominent in his mind: one, the thought of the goodness of God; and the other, the thought that trials were needed by him for his own true development. And, when friends who watched by his side seemed affected by his sufferings, he would repeat, for their assurance and his own, the words of the familiar hymn which expresses both these thoughts:—

“Through all the various shifting scene
Of life’s mistaken ill or good,
Thy hand, O God! conducts unseen
The beautiful vicissitude.

Thou givest with paternal care,
Howe'er unjustly we complain,
To all their *necessary share*
Of joy and sorrow, health and pain."

We have thus given merely a few traits and incidents of Mr. Livermore's character. We have given no hint of the charm there was in that mingling of sweetness and energy, of resolute purpose and childlike simplicity, which made up the rare texture of his nature. His organization was singularly delicate and sensitive. His taste was exquisite. In his library he gathered gems of engraving and art, and he made it as choice in the luxury of binding and type as it was rare in literary wealth. In his garden he himself arranged every flower-bed and walk with scrupulous care; and, in all the gentle amenities of a beautiful home, he stamped the impress of a refinement and æsthetic taste which one would have noticed, had he only seen him there, as his peculiar characteristic.

Perhaps nothing can so well illustrate the propriety of the epithet applied to him, of "the consecrated life," as to recall this tendency of his tastes and temperament in connection with the history of his walk in life. Doubtless, if he had consulted his inclinations alone, it would have been in the gratification of these tastes that he would have found his joy and have passed his days. It was his sense of obligation to God that made him enter the rough walks of the world, and buffet with cares, and bear with things which to his sensitive nature caused the deepest pain. And so we find him daily, — on the one hand with all a woman's delicacy and an artist's enthusiasm, drinking in delight from the library which was his joy, or gathering flowers in his garden for a sister or a friend, — and, on the other, in his business circles bearing his way amid the current of worldliness with a sturdy arm and quick eye,

and resolute purpose and constancy of aim, which nothing could disturb.

Two incidents have come to our knowledge in connection with his recent experience which serve well to illustrate the two points of his character to which we have just referred. One is this. His place of business in Boston was in the vicinity of Fort Hill, a neighborhood densely populated by Irish families; and it was his custom all summer long, when he went from home in the morning, to gather flowers in his garden and take them in to give to the poor children in the street. So that, at last, the ragged children from homes into which a thing of beauty rarely found its way, would gather at the corner, at the usual hour of his coming, to watch for him, and receive the bright offerings and his pleasant word. He loved children, and he loved flowers; and in this little custom he simply acted out the impulses of his nature, quickened, of course, by his Christian experience.

The other incident illustrates how the completeness of his consecration overcame his natural tastes and made him do what was most contrary to his inclinations when duty seemed to demand. We have already alluded to his manner of receiving the tidings of the President's assassination, — consecrating himself anew to the service of his country, though few had shown a more ardent patriotism during the whole period of the rebellion. Shortly after that terrible event, he attended a meeting of one of the prominent societies of which he was a member; and in that body, composed of some of the most prominent literary and scientific men of the nation, — a company in whose presence his modesty ordinarily forbade him to speak at length, — he rose and pronounced a strain of exhortation and lofty summoning to duty which, we have heard more than one who was present declare, seemed like the inspiration of a prophet, and made

those among them who were most conscious of patriotic efforts feel awed and rebuked.

We offer no apology for speaking at so much length of the character of Mr. Livermore. For religious systems can as fitly be studied in the individual character of their followers, as in their literature or institutions; and few men are so essentially moulded by the peculiar form of their religious convictions as he; and in him, therefore, was eminently illustrated the efficacy and value of the Unitarian faith.

We would that some more worthy picture of his life might be given for a yet more complete illustration, that this faith, which was his own inspiration, is not only sweet to enjoy, but is a quickener of the divinest graces of the soul.

UNITARIAN LIBRARY.

At an earlier period of the history of the Denomination, a project was started of making a complete collection of Unitarian Literature, to be deposited in the rooms of the Association. The undertaking was, however, only partially carried out; partly, perhaps, because there was no suitable place in which to put such a Library and to make it available. We may hope that this difficulty will soon be removed; and it is altogether a fit time to carry forward the plan proposed.

It is hardly necessary to argue upon the advisability of such an attempt. There certainly ought to be, somewhere, a perfect collection of every thing illustrative of Unitarian history and opinions. Nothing short of that is in our minds, We wish to have not only all standard works of early and later Unitarians of every country, but every thing anywhere published in the interest of or any way connected

with the Denomination,—all sermons and addresses by Unitarian ministers, biographical sketches and memoirs, files of Unitarian newspapers and journals, reports of Unitarian conferences and societies.

Rev. F. A. Whitney has generously consented to give his services, in connection with the Secretary, in the prosecution of this attempt. And we earnestly invite the co-operation and aid of all our friends, both clerical and lay, on both sides the ocean. We trust that the opportunity of contributing to such an object, and of placing their publications in such a permanent collection, may induce authors and publishers to send to us a copy of all works embraced within the scope of our design. All communications may be addressed to Rev. Frederic A. Whitney, or to the Secretary of the American Unitarian Association, at the rooms of the Association; and every thing received will be gratefully acknowledged in the Journal.

INDIA MISSION.

[From letters No. 245 and 246 of Rev. C. H. A. DALL, Missionary to India of the American Unitarian Association.]

CALCUTTA, April 21, 1865.

I have just dismissed an audience of two hundred and thirty or more, my pupils and their teachers, after reading them, to their evident joy, the blessed words of Jesus, calling on those who love him to go forth and do good, teaching all nations, and baptizing all into the holy life of the Father and the Son. The lesson was suggested to me, and conveyed to them, in connection with the thrilling news of the fall of Richmond, flashed hither from London, in eight days by the lately opened Indo-European Telegraph. How many of my audience—and there are many fine intelligent faces among them, and a number that are good masters of English—would gladly go to America, under my guidance, and devote themselves to the work of teaching the freedmen!

When you remember that cultured men, perhaps to be one day almost Ram Mohun Roys in character and refinement, are growing with our growth, what hinders that this intelligence, which finds ten dollars a month a high salary here, should, ere long, under wise guidance and encouragement, pour itself out upon the American demand, and furnish our African schools with teachers? We must watch and pray ere we see clearly which way the finger of Providence points in this matter.

You can hardly know, as I do, the impressible submissiveness of the Hindoo, and how easily he becomes good, under good guidance, to keep so under the influence of his guide and inspirer. I have ten men daily working in my school, all well inclined to Christianity, and steady as clocks; frequently borrowing and reading the theological as well as the devotional library volumes of the American Unitarian Association. So far as I can judge, I have men here, who, not being nominally Christians, are veritably growing in true grace and the knowledge of our Lord and Saviour Jesus Christ.

It seems to me that I may live to guide some of these men to a vast enlargement of their own manhood, and at the same time to a grand field of practical Christian benevolence in our Southern States. Why not? It may be a little premature to talk about it now; but I need very little of the power of prophecy to divine, that, with patience, our India Mission is to bear fruit to the mutual benefit of the Hindoo and the African, met together on American soil.

Our Sunday gatherings are, I am happy to say, slowly and surely increasing; not, as at the first, from *without*, but by a wholly endogenous growth. A newly found Unitarian Christian brother spent several hours of last Sunday with me. He seems a man of true refinement, and is a surgeon by profession, in full employment with the army; an Englishman of conservative and æsthetic tastes,—an anti-Parkerite.

CALCUTTA, May 7, 1865.

It is Sunday, and I have just returned from our morning service. Last Sunday we had a valuable accession to our circle, from a far-off city of Central India (Gwalior), a good Unitarian, of liberal heart and purse, who has come to reside in Calcutta,

with his family of five persons, and who promptly gives ten rupees monthly to our cause, as does our able President, William Theobald, jun. To-day we had another accession, in Mr. Robert Young, who has also come to reside in Calcutta, with his wife soon to follow him here. Both are from the church of our faith in Sydney, Australia. Richard Lewis will soon be here from dear old Boston, and his hand has always been open to us.

As a rule, I address two hundred and thirty to two hundred and forty young men and boys *daily*, for half an hour, drawing them out before their fellows, in response and occasional discussion, New Testament in hand, which I read to them; and sometimes induce them to read, in the full hearing of all present. These addresses or sermons are not in English merely, but are instantly rendered by one or another of my ten teachers into colloquial Bengali, the *vernacular* of our hearers. So much for Calcutta.

Like Hindoo manhood, Hindoo womanhood is also being aided, we know not how largely, towards a new birth, by our presence in India. Several Brahmins already tell me that they long to take their wives to America; and, during the last week, I have had two well-written English letters from the Hindoo lady, superintendent of the native girls' school of the Rajah of Berdewan. Tell our American friends that it is the *brain* of the Brahmin, not his sanctity, that chains to idolatry the millions of India; and we must match intelligence against intelligence, if we are to convert these millions, from dark and killing superstitions, to the living God. It is a small business,—though some of my brother missionaries think otherwise,—to bring Hindoos to accept a definite set of dogmas, ever so sincerely, and drill them to renounce a fixed and formal creed, however true. Our missionary labor, while it is far surer in the end to produce wide and lasting results, is proportionately slower and more difficult. My faith in it is deeper than ever, after giving to it ten of the best years of my life.

MEETINGS OF THE EXECUTIVE COMMITTEE.

PRESENT, Messrs. Palfrey, Kidder, Hedge, Clarke, Hinckley, Livermore, Hepworth, Smith, Sawyer, Shattuck, Fox, and Lowe.

The Committee on Finance presented the following Report: —

“ The Committee on Finance, who were requested, by a vote of the Executive Committee on the 10th of July, to consider what action should be taken to obviate ‘ the disadvantages of having Societies designate the objects to which their contributions shall be devoted, and to prepare a rule for such cases,’ have carefully considered the subject, and report: —

“ That a practice has grown up, in some Societies, of not only designating the special objects to which they desire that their contributions to the funds of this Association shall be applied, but also of specifying the exact sum which they wish to have appropriated to each object; that a considerable part of the money raised under the call for one hundred thousand dollars, came into our treasury subject to restrictions of this character; and that much embarrassment is likely to arise if this practice should become general. In one instance, various sums, amounting in the aggregate to ninety-three and one-half per cent of the whole contribution of a wealthy Society, were placed under restriction by the express wishes of the contributors; and, in another instance, the Executive Committee were requested to apply the whole of the contribution of the Society making it, toward the support of the regularly settled minister of that Society. It is obvious that such a restriction on the free action of the Executive Committee is not only disrespectful to them, but is a fruitful source of evil. If the Committee are competent to discharge the duties imposed on them, they are the best judges of the manner in which the funds raised, under any call of the Association, shall be appropriated; since they are obliged, by the necessities of their official position, to look over the whole field of their operations, to see what objects are worthy of aid, to weigh their relative claims, and to determine what amount can be judiciously expended in aid of each. This careful discrimination, it is the duty, and it has uniformly been the practice, of the Board to make, so far as they are free to do so. But it will be impossible for them to adjust conflicting claims, if the money which comes into the treasury is to be held subject to the directions of persons outside of the Board.

“ It is not known to your Committee that the Association have been thus requested to contribute to any object which is unworthy of assistance: but, in some instances, the sums which the Committee have appro-

priated, in order to carry out these expressed wishes, have been larger than they would have felt authorized to appropriate, in view of the claims of other equally needy and deserving objects; and this must often be the case. Some object which has been brought into a momentary notoriety is likely to be designated by so many Societies as the special object for which funds are to be appropriated, that a sum altogether beyond its needs will be paid over to our Treasurer, which it might be thought improper for us to use in aid of any other object suffering for help.

"One other evil has been brought to the notice of the Board, and demands incidental reference here. When an individual or Society contributing to our funds designates the sums which shall be appropriated to specific objects, there is a liability that such a contributor will obtain credit twice for the same payment, — once as a contribution to our funds; and, again, as helping the object to which the money is afterwards paid. A reputation for liberality, thus cheaply acquired, does not directly affect the Association; but individuals or Societies who are satisfied with doing one thing at a time unjustly suffer by the comparison, where the facts are not known.

"Your Committee therefore recommend, that hereafter no individual or Society shall be credited on the books of the Association, or in the 'acknowledgments' in the 'Monthly Journal,' with any sum which can be used only for a specially designated object; but that all such sums shall be returned to the donor, or be paid over to the designated beneficiary, without being in any way recognized as a contribution to the funds of this Association; unless such donations shall be in answer to a special call from the Association.

"At the same time, your Committee are of the opinion, that, whenever any individual or Society making a contribution to our funds shall express a preference for one field of our operations over another, or shall recommend any particular object to the notice of the Executive Committee, such recommendation should be referred to the proper Standing Committee, with instructions to report what are the condition and wants of the object so designated, and also to report whether it is expedient to make an appropriation as recommended."

After the reading of the above Report, it was voted unanimously to adopt, as the rule of the Association, the recommendations contained in the last two paragraphs.

The Committee on Publications reported, that the publications of the Association had been granted to the following institutions, in response to applications received: — Lombard University, Galesburg, Ill.; State Agricultural College, Lansing, Mich.; State University, Ann Arbor, Mich.; Theological School,

New Hampton, N.H.; City Library, Oswego, N.Y.; and Town Library, Brookfield, Mass.

This Committee also reported, that some of the publications of the Association were now out of print; and they were authorized to issue new editions of the following works: "The Altar at Home," "Christian Doctrine of Prayer," "Foregleams of Immortality," "Theological Essays," "Studies of Christianity," "Doctrines of Christianity," and "Regeneration."

The Report recommended that the Publication Committee be authorized to purchase, for gratuitous distribution, or sale, one hundred copies each of Rev. Dr. Hedge's "Reason in Religion," and Rev. Dr. Clarke's volume of Sermons entitled "The Hour which Cometh and now is:" and also that the offer of Rev. Dr. Bellows to give to the Association the plates of his volume of Sermons be accepted; and that an edition be published as soon as the necessary arrangements could be made. Both of which recommendations were adopted.

The Committee on the New-England States reported, that an application had been received from the Society in Waterville, Me., for an appropriation of \$2,000, to aid them in building their church; and one from the Society in Warwick, Mass., for \$100, towards the salary of their pastor: and recommended that these applications be granted, — which recommendation was adopted.

The Committee on the Middle and Southern States presented a Report, in which they proposed, for the consideration of the Board, a new plan of operations at the South. They believed that, both among the whites and blacks, there was an opportunity for doing a great work. Hitherto, the purpose had been only to care for important commercial centres, with the view of building up influential Societies; a purpose which had been retarded by the difficulty of finding preachers competent to such positions. Now they would recommend the sending of missionaries, both ministers and laymen, at moderate salaries, to various parts of the South. They would also recommend, that the offer of the British and Foreign Unitarian Association, contained in their recent Addresses, of contributions in aid of the Freedmen, be accepted.

After a full discussion of this plan, the Committee were authorized to send, at their discretion, missionaries into the Southern States to labor among both whites and blacks; and an appropriation was made to enable them to commence the work. The Secretary was then instructed to call the attention of the friends of the Association to the subject, and to communicate thereupon with the British and Foreign Unitarian Association.

This Committee reported in favor of granting to Rev. Henry J. Hudson, in response to an application received, the sum of \$100, towards his salary for the current year, as pastor of a new Liberal Society in North Bangor, N.Y.

The Committee further reported, that Rev. Wm. F. Bridge had accepted the appointment as pastor and teacher at Peterboro', N.Y., on the terms proposed at the last meeting of the Board.

The Committee on the Western States presented their Report; and, in accordance with its recommendation, they were authorized to accept the offer of Rev. Martin W. Willis, who had just received an appointment from the State of Missouri which gave him occasion to travel widely through that and other States, to act as the missionary of the Association in the West, without salary; the Association only to pay the necessary expenses incurred.

In view of the lateness of the hour, it was thought best to postpone the further consideration of this Report, and the others remaining to be presented, to an adjourned meeting; and they were therefore laid upon the table.

The Special Committee appointed at the last meeting to nominate candidates to fill the vacancies on the Board, having been called upon to report, presented the names of Hon. Seth Padelford, of Providence, for Vice-President, and Isaac Sweetzer, Esq., of Boston, for Director; and these gentlemen were then unanimously elected to the places for which they had been nominated.

The Board then adjourned to Monday, Oct. 16.

Oct. 16.—Present, Messrs. Palfrey, Hedge, Hepworth, Smith, Sawyer, Fox, and Lowe.

The Report of the *Committee on the Western States* was taken

from the table, and the following recommendations contained in it were adopted:—

1. That \$100 additional be appropriated towards the salary for the present year of Rev. H. P. Cutting, of Winona, Minn.

2. That Rev. John Ellis, of Yellow Springs, Ohio, be employed as missionary of the Association to East Tennessee, at a salary of \$400 a year.

3. That \$500 be loaned to the Society in Toledo, Ohio, for five years, without interest.

4. That \$150 be paid to Rev. Mr. Hoisington, pastor of the Society in Lockport, Ill., towards his salary for the current year.

5. That an appropriation be made to aid Rev. Wm. C. Tenney in removing to Lawrence, Kansas, and that the Association agree, in conjunction with the Western Conference, to pay to him for each of the three first years of his ministry there, a sum not exceeding \$300, sufficient to make his salary \$1,300.

The Committee on the Pacific Coast reported, that Rev. Charles G. Ames sailed from New York, Oct. 3, for San Francisco, with instructions in accordance with the recent vote of the Board.

The Committee on Theological Education reported in favor of appropriating, from the income of the Perkins Fund, \$50 each to four students in the Cambridge Divinity School, from whom applications had been received; and also of appropriating one-half of the income for the year to the Trustees of the Meadville Theological School, for distribution among the needy students in that institution.

The Secretary stated to the Board that Miss Amy M. Bradley — during the war the very efficient agent of the Sanitary Commission at the camp of distribution, Alexandria, Va., and publisher of the "Soldier's Journal" — was now ready to work for the Association; and he was authorized to employ Miss Bradley to visit the various military stations.

On motion of the Treasurer, it was voted that the Committee on Finance be requested to consider, and report at their early convenience, what sum will probably be required for the purposes of the Association during the next financial year; and also

to recommend a plan for raising such funds as may be needed within that period.

The Secretary notified the Board, that Isaac Sweetzer, Esq., had declined to accept the office of Director, to which he was chosen at the last meeting; and a committee, consisting of Messrs. Fox, Hedge, and Hepworth, was then appointed to nominate a candidate for the vacancy, to be reported at the next meeting.

The Board then adjourned to Monday, Nov. 13.

INTELLIGENCE.

THE MAINE CONFERENCE OF UNITARIAN CHURCHES, at their Annual Meeting held in Portland, Sept. 19, 20, and 21, elected the following officers for the ensuing year: President, Hon. Edward E. Bourne, of Kennebunk; Vice-President, Rev. Amos D. Wheeler, D.D., of Brunswick; Secretary and Treasurer, Rev. Joshua A. Swan, of Kennebunk; Executive Committee, Rev. Charles C. Everett and Francis M. Sabine, of Bangor, and Mark P. Emery, of Portland; Committee on Missions, Rev. Amos D. Wheeler, D.D., of Brunswick, Rev. Cazneau Palfrey, D.D., of Belfast, and Rev. Charles C. Everett, of Bangor.

THE UNITARIAN CHURCH IN CHELSEA, MASS., having been enlarged and completely repaired and refitted, was rededicated on Thursday evening, Sept. 28. After introductory services by Rev. Charles H. Leonard, of the Universalist Society in Chelsea, addresses were made by Rev. William T. Clarke, pastor of the Church, Rev. William P. Tilden and Rev. James Freeman Clarke, D.D., of Boston. The exercises closed with prayer by Rev. Oliver C. Everett, of Charlestown, and benediction by the pastor.

Rev. SAMUEL B. STEWART was installed as pastor of the Society in Lynn, Mass., on Wednesday, Oct. 4. The order of services was as follows: Introductory prayer, by Rev. George H. Hepworth, of Boston; reading of the Scriptures, by Rev. James De Normandie, of Portsmouth, N.H.; sermon, by

Rev. Cyrus A. Bartol, D.D., of Boston; installing prayer, by Rev. James W. Thompson, D.D., of Jamaica Plain; charge, by Rev. George W. Briggs, D.D., of Salem; right hand of fellowship, by Rev. John C. Learned, of Exeter, N.H.; address to the people, by Rev. Charles C. Shackford, of Boston, the former pastor of the Society; closing prayer, by Rev. Augustus M. Haskell, of Salem; benediction, by the pastor.

Rev. WILLIAM B. SMITH was installed as pastor of the Society in Walpole, Mass., on Thursday, Oct. 5. The order of services was as follows: Introductory prayer, by Rev. Livingston Stone, of Charlestown, N.H.; selections from the Bible, by Rev. Ed. C. Guild, of Canton; sermon, by Rev. Frederic H. Hedge, D.D., of Brookline; prayer of installation, by Rev. Rufus Ellis, of Boston; right hand of fellowship, by Rev. Samuel B. Flagg, of Waltham; address to the Society, by Rev. John M. Merrick, of Walpole; concluding prayer, by Rev. Benjamin H. Bailey, of Dedham; benediction, by the pastor.

Mr. WILLIAM R. COLE, a graduate of the Cambridge Divinity School, in the last class, who is to labor as the missionary of the American Unitarian Association, in the vicinity of Mount Pleasant, Iowa, was ordained as an evangelist, on Thursday evening, Oct. 5, at Divinity Hall, Cambridge. The order of services was as follows: Introductory prayer and reading from the Scriptures, by Rev. C. A. Skinner, of the Universalist Society in Cambridgeport; sermon, by Rev. James Freeman Clarke, D.D., of Boston; prayer of ordination, by Rev. Thomas B. Thayer (Universalist), of Boston; charge, by Rev. Oliver Stearns, D.D., of Cambridge; right hand of fellowship, by Rev. William Newell, D.D., of Cambridge; benediction, by Mr. Cole.

THE CHAPEL OF THE CHURCH OF THE REDEEMER, Concord Street, Boston, was dedicated on Thursday evening, Oct. 12. The order of services was as follows: Introductory prayer, by Rev. Caleb D. Bradlee, the pastor; reading from the Scriptures, by Rev. George H. Hepworth, of the Church of the Unity; dedicatory prayer, by Rev. Rufus Ellis, of the First Church; address by Rev. Edward E. Hale, of the South Con-

gregational Church ; benediction, by the pastor. The dedicatory sermon was preached on the following Sunday, by the pastor.

THE ANNUAL MEETING OF THE SUNDAY SCHOOL SOCIETY was held at Providence, R.I., on Tuesday and Wednesday, Oct. 17 and 18. The following officers were chosen for the ensuing year : President, Rev. William P. Tilden, of Boston ; Vice-Presidents, Rev. Eli Fay, of Woburn, and Rev. Carlton A. Staples, of Milwaukee, Wis. ; Secretary, Rev. Adams Ayer, of Boston ; Treasurer, Edwin A. Wadleigh, of Boston ; Directors, Henry Bigelow, M.D., of Newton Corner, Rev. William G. Scandlin, of Grafton, S. G. Studley, of Charlestown, and Theodore H. Bell, of Roxbury.

Rev. EUGENE DE NORMANDIE was installed as pastor of the Society in Marlborough, Mass., on Thursday, Oct. 19. The order of services was as follows : Introductory prayer, by Rev. Joseph Allen, D.D., of Northborough ; reading from the Scriptures, by Rev. H. C. Dugan, of Feltonville ; sermon, by Rev. Cyrus A. Bartol, D.D., of Boston ; installing prayer, by Rev. Horatio Alger, of South Natick ; right hand of fellowship, by Rev. James De Normandie, of Portsmouth, N.H. ; charge, by Rev. Alonzo Hill, D.D., of Worcester ; concluding prayer, by Rev. Courtland Y. De Normandie, of Fairhaven ; benediction, by the pastor.

Mr. NATHANIEL SEAVER, Jr., has accepted a call from the Society in Walpole, N.H.

Rev. WILLIAM H. FISH, of Vernon, N.Y., has accepted a call from the Society in South Scituate, Mass.

Rev. A. W. STEVENS has accepted a call from the Lee-street Society, Cambridgeport, Mass.

Rev. HENRY A. MILES, D.D., has accepted an invitation to take charge of Christ Church, Longwood, Mass., for two years, and has entered upon his duties.

A NEW UNITARIAN SOCIETY has been formed at Ellsworth, Me., and have invited Rev. William H. Savary, late of West Newton, to become their pastor.

Rev. MARTIN W. WILLIS has resigned the charge of the Society in Quincy, Illinois, and accepted an appointment as Agent of the Missouri State Board of Immigration. As this office will give him occasion to travel extensively through the West, he has consented to act, so far as his other duties will allow, as missionary of the American Unitarian Association.

Rev. WILLIAM C. TENNEY has accepted the call from the Society in Lawrence, Kansas, and will enter upon his duties there at once.

Mr. CHARLES C. SALTER, a graduate of the Cambridge Divinity School, in the last class, has accepted a call from the Society in West Cambridge, Mass.

Mr. WILLIAM W. NEWELL has accepted an invitation to take charge of a new Unitarian Society, just gathered, in Germantown (near Philadelphia), Penn.

Rev. WILLIAM F. BRIDGE has resigned the charge of the Society in Dublin, N.H., and accepted an invitation to take charge of the Academy in Peterboro', N.Y., and to become the pastor of the Liberal Society in that place.

Rev. HENRY J. HUDSON has accepted an invitation to become the pastor of a new Liberal Society just organized in North Bangor, N.Y.; the movement being the result of several Sundays' preaching by him, in an unoccupied orthodox church.

ACKNOWLEDGMENTS.

1865.			
Sept. 18.	From	Society in Lowell, for Monthly Journal, additional.	\$4.00
" 25.	"	a lady in the Waltham Society, to make her pastor, Rev. Samuel B. Flagg, a life member	30.00
" 26.	"	D. B. Eaton, New York	5.00
" 27.	"	Geo. L. Clark, as an annual membership	1.00
Oct. 10.	"	Mrs. Elisha Turner, for India Mission	1.00
" 11.	"	Society in Bridgewater, for Monthly Journals	22.00
" 11.	"	Rev. Dr. Bellows's Society, New York, for Monthly Journals	60.00
" 20.	"	Rev. C. Y. De Normandie, as an annual membership	1.00